



月夜水邊行

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no LLMs or gen ai
was used in the
creation of this zine.
everything was stolen
and combined by hand

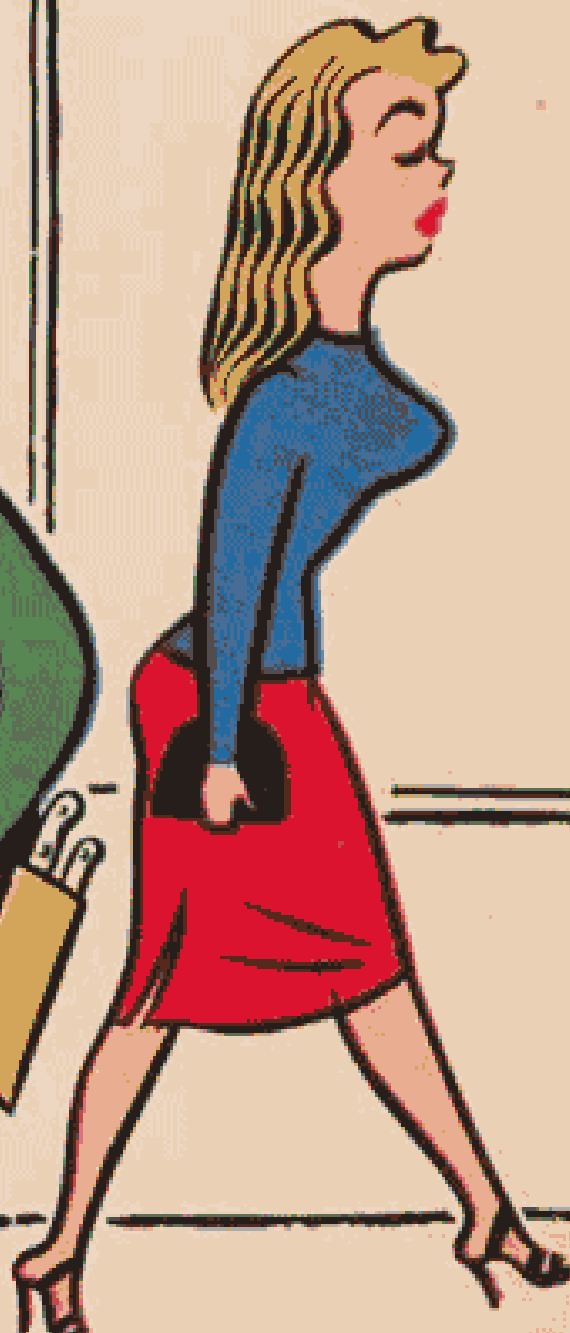




BATTLE OF THE SEXES



MEAT
MARKET



ANIMAL FARMING INVITES



April 14, 2015 · Aalborg, Denmark · 🌐

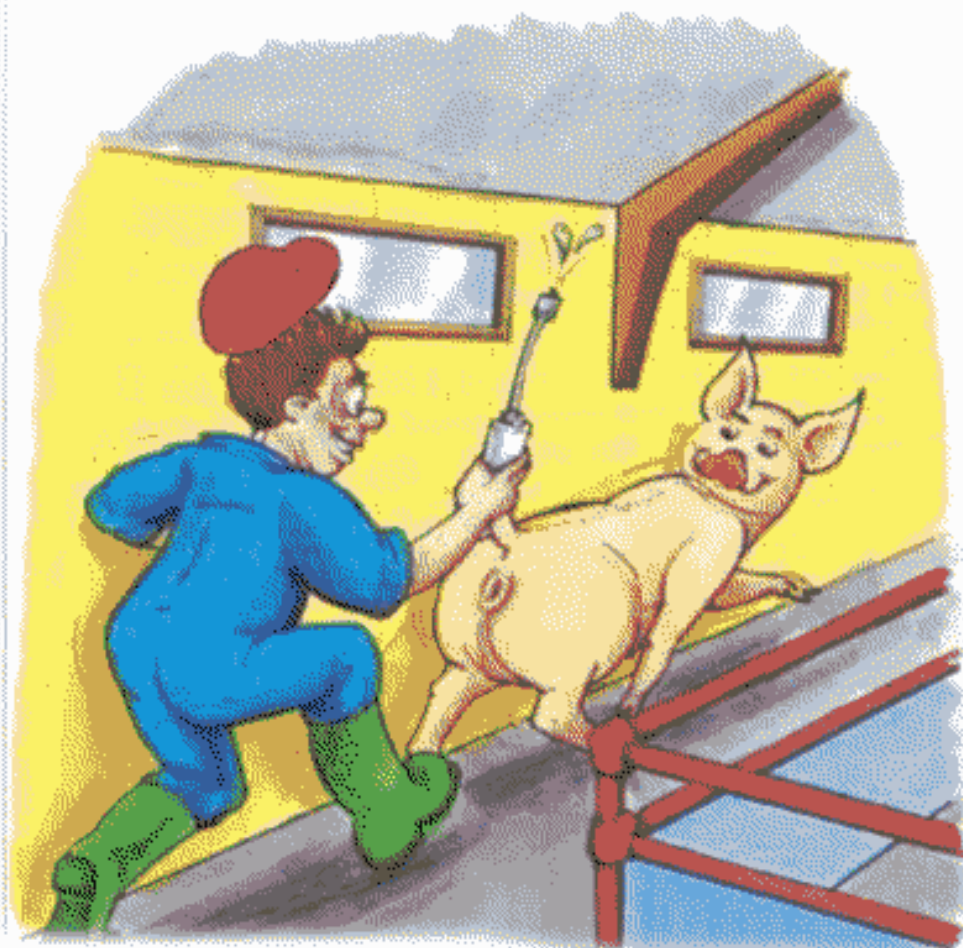
This is from an actual Danish job ad put on FB, for a job in the part of a pig factory where they "inseminate" the sows.

Looks to me like they realize very well what they're actually doing...

●●●●○ 238-66 3G 04.48 ↗ 68 % 🔋

Kan du passe løbeafdeling?

Vi har en besætning ved Vrå der søger en erfaren medarbejder til at stå... [Læs videre](#)



LASCIVIOUS CONDUCT

with the females. You just thread a catheter into their wombs and inject the semen and that's it.

There are many different breeds of cattle, but I like especially the Brahman bulls. Those are the white cattle with the big humps on their backs. They're very affectionate toward people, but they're also very protective. They just stand up. I love Brahman cattle. If you treat them nice, they'll treat you nice. They'll lick you. But if you don't treat them right, they'll look out. They'll kick you or charge you.

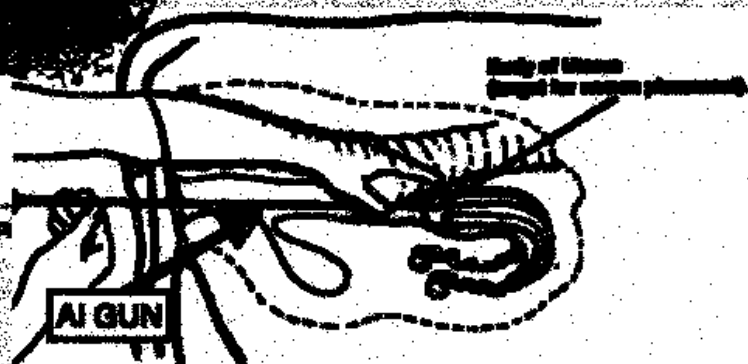
Brahman bulls are so affectionate that when you collect semen from a bull, you have to be very careful. They'll refuse to give the semen for twenty minutes because they want

twenty minutes of throat and butt stroking—that's the way to do it. They'll give you the semen if you stroke them. I've collected semen from Brahman bulls in order to get some good, serious stroking. With some of them you have to walk away and leave or they won't give you the semen at all. You have to let them know that if they don't give the semen they're not going to get stroked.

Pigs could be bred naturally, too, but a lot of the time breeders use artificial insemination instead. Breeding pigs commercially is an art. I talked to a man who had one of the most successful records for breeding sows out there and he told me things no one's ever written in a book as far as I know. Each boar had his own little perversion the man had to do to get the boar turned on so he could collect the semen. Some of them were just things like the boar wanted to have his dandruff scratched while they were collecting him. (Pigs have big flaky dandruff all over their backs.) The other things the man had to do were a lot more intimate. He might have to hold the boar's penis in exactly the right way that the boar liked, and he had to masturbate some of them in exactly the right way. There was one boar, he told me, who wanted to have his butt hole played with. "I have to stick my finger in his butt, he just really loves that," he told me. Then he got all red in the face. I'm not going to tell you his name, because I know he'd be embarrassed. But he's one of the best in the business—and remember, this *is* a business we're talking about. The number of sows successfully bred by the boars translates directly into the profits a company can make.

THE DIFFERENCE BETWEEN THE BESTIALIST AND THE FARMER IS A BIOPOLITICAL ONE

DAIRY



IS

THE HARDEST PART



IS GETTING IN

RAPE



This is a rape rack

Not only dairy industry, but local farmers rape cows too

22–22–42. Bestiality—Acts constituting—Commission a felony. No person, for the purpose of that person’s sexual gratification, may:

- (1) Engage in a sexual act with an animal; or
- (2) Coerce any other person to engage in a sexual act with an animal; or
- (3) Use any part of the person’s body or an object to sexually stimulate an animal; or
- (4) Videotape a person engaging in a sexual act with an animal; or
- (5) Kill or physically abuse an animal.

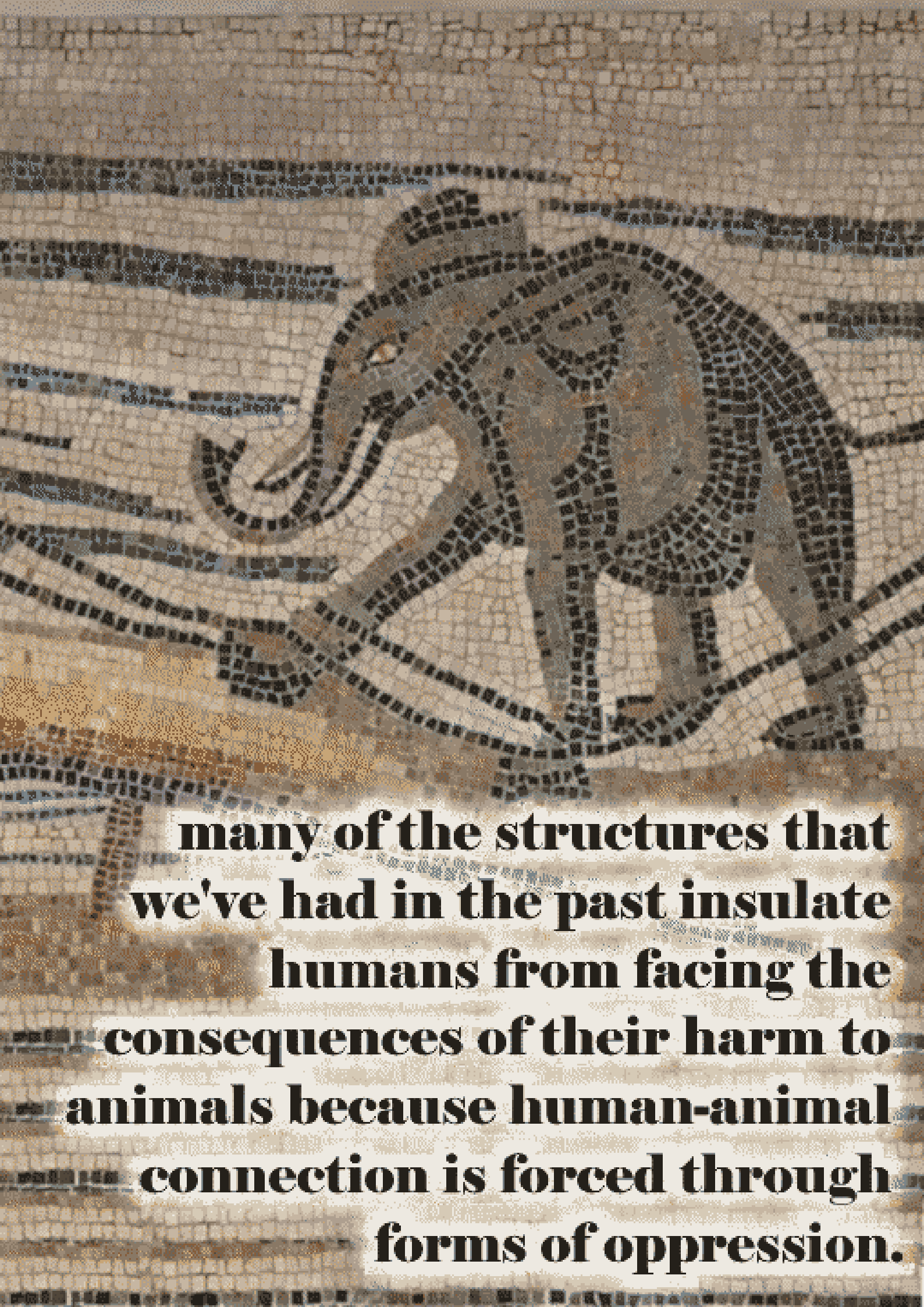
Any person who violates any provision of this section is guilty of the crime of bestiality. Bestiality is a Class 6 felony. However, if the person has been previously convicted of a sex crime pursuant to § 22–24B-1, any subsequent violation of this section is a Class 5 felony.

22–22–43. Sexual act with an animal defined—Proof. For the purposes of § 22–22–42, the term, sexual act with an animal, means any act between a person and an animal involving direct physical contact between the genitals of one and the mouth or anus of the other, or direct physical contact between the genitals of one and the genitals of the other. A sexual act with an animal may be proved without evidence of penetration.

22–22–44. Provisions of § 22–22–42 not applicable to accepted practices. The provisions of § 22–22–42 do not apply to or prohibit normal, ordinary, or accepted practices involved in animal husbandry, artificial insemination, or veterinary medicine.

Although the law initially defines in Section 22–22–42 the offense as one limited to acts committed for “the purpose of . . . sexual gratification,” this caveat, ironically, invests acts of animal husbandry with the potential for “sexual gratification.” Sexual gratification is undefined within the law. Section 22–22–43’s articulation of proof requires no evidence of intent and only applies to the term *sex act* used in Sections 22–22–42–1, 22–22–42–2, and 22–22–42–4. (In fact, the provision most relevant to husbandry practices is clearly Section 22–22–42–3, which





**many of the structures that
we've had in the past insulate
humans from facing the
consequences of their harm to
animals because human-animal
connection is forced through
forms of oppression.**



in my mind i would never and under any circumstances want someone to be forced to be connected with me i would know at my core that that connection was inauthentic but you seem to be interested in either physical entrapment or violent repression and having animals be your sexual slaves; in other words be forced to be in connection with you and i'm honestly not sure why you'd want that



of this argument, advocates emphasized the somatic vulnerability of animals and the wounds they sustained from sexual contact with humans. In 2001, for example, Deborah Clark of the National Federation of Humane Societies recounted in testimony to the Maine State Legislature “stories of cats destroyed by internal organ damage and of dogs and cows damaged by human sexual abuse” (quoted in Meera 2001: 1). The veterinarian Dana Bridges offered similar images of animals with internal bleeding to the Washington State Legislature in 2006 (quoted in Brodeur 2006). “Their bodies are not made to engage in this kind of activity,” explained Katherine McGowan of the Humane Society of Missouri in 2000 (quoted in Stern 2000). Ann Church, the Humane Society senior director of government affairs, encapsulated this rhetorical framework in 1999 when she stated, “The only people who would oppose a law against sexual abuse are those who are abusing the animals” (quoted in Knapp 1999).



Animal Sexual Abuse: The Forensic Process

Nancy Bradley-Siemens, DVM, MNM, MS

Clinical Assistant Professor of Shelter, Department of Pathology and Population Medicine
Midwestern University, College of Veterinary Medicine



Hens crowded in batter cages.

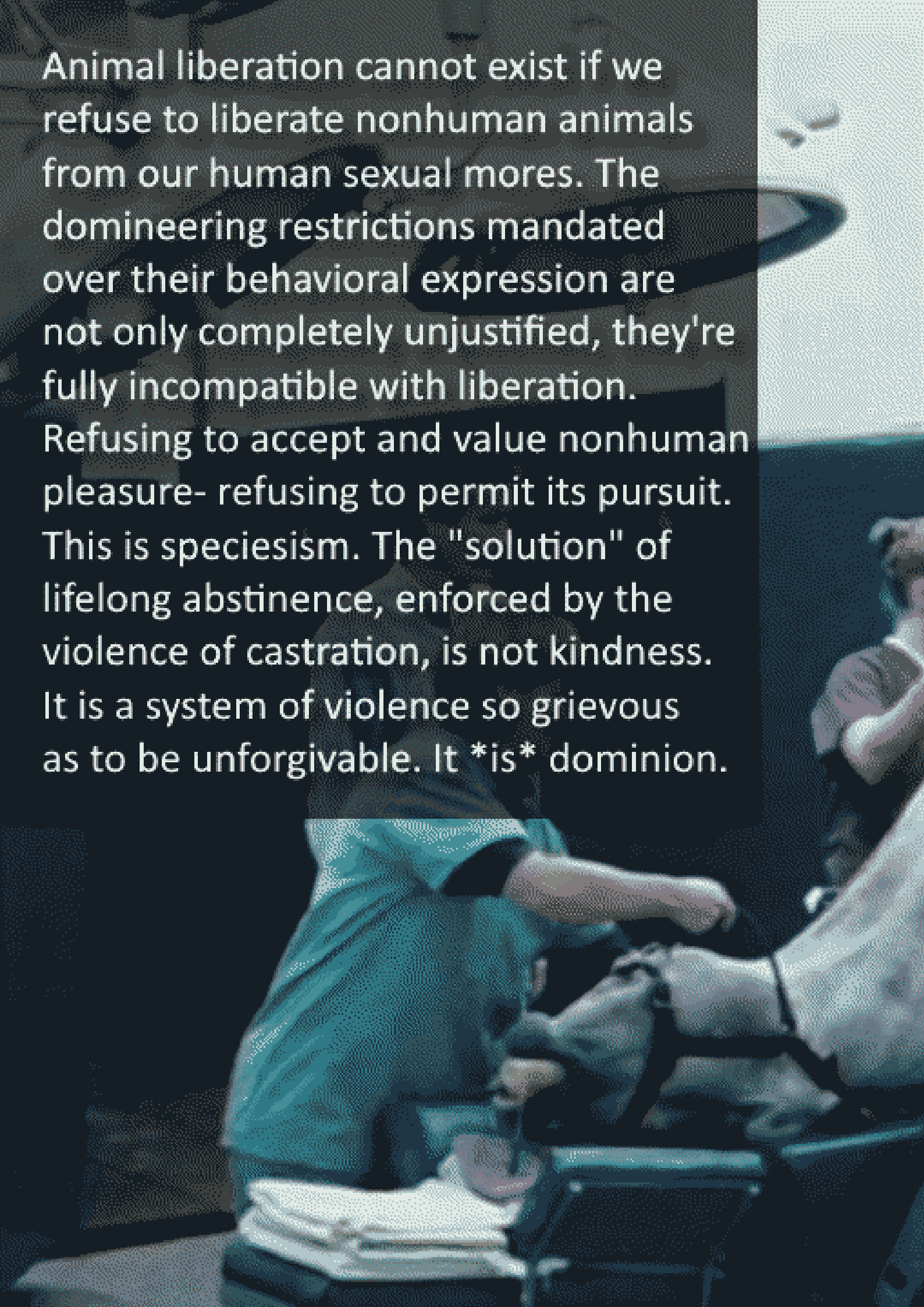
Some men use hens as a sexual object, inserting their penis into the cloaca, an all-purpose channel for wastes and for the passage of the egg. This is usually fatal to the hen, and in some cases she will be deliberately decapitated just before ejaculation in order to intensify the convulsions of the sphincter. This is cruelty, clear and simple. But is it really worse for the hen than living for a year or more crowded with four or five other hens in a wire cage so small that they can never stretch their wings, and then being stuffed into crates to be taken to the slaughterhouse, strung upside down and killed? If not, then it is no worse than what egg producers do to their hens all the time.

**making it entirely about verbalizing
consent puts undo responsibility
on the most vulnerable**



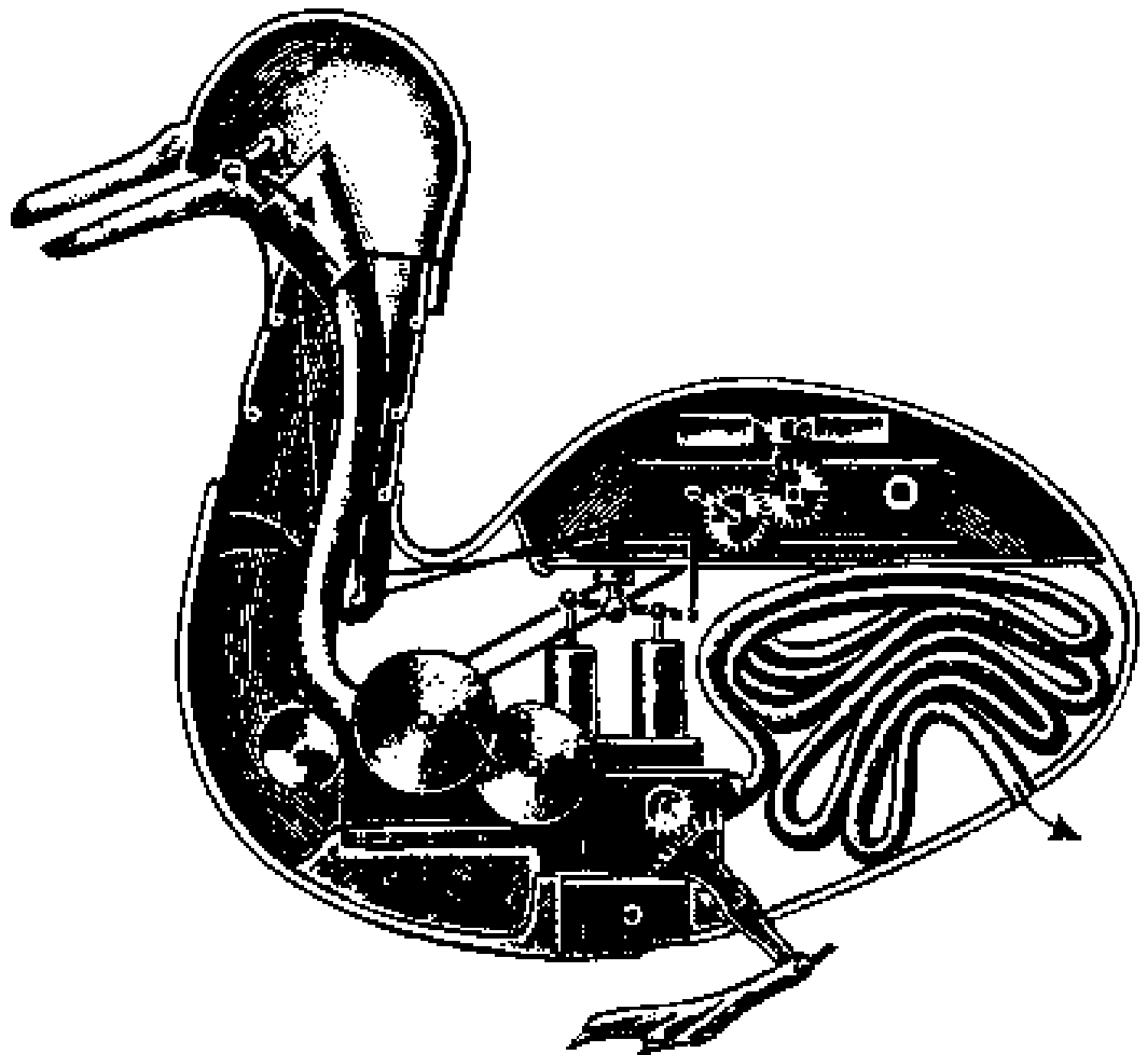
**it is not their responsibility to
tell us 'no' but our responsibility
to listen to it**

Animal liberation cannot exist if we refuse to liberate nonhuman animals from our human sexual mores. The domineering restrictions mandated over their behavioral expression are not only completely unjustified, they're fully incompatible with liberation. Refusing to accept and value nonhuman pleasure- refusing to permit its pursuit. This is speciesism. The "solution" of lifelong abstinence, enforced by the violence of castration, is not kindness. It is a system of violence so grievous as to be unforgivable. It **is** dominion.





THE FIRST VICTIM OF INDUSTRIALIZATION



WAS OUR BODIES

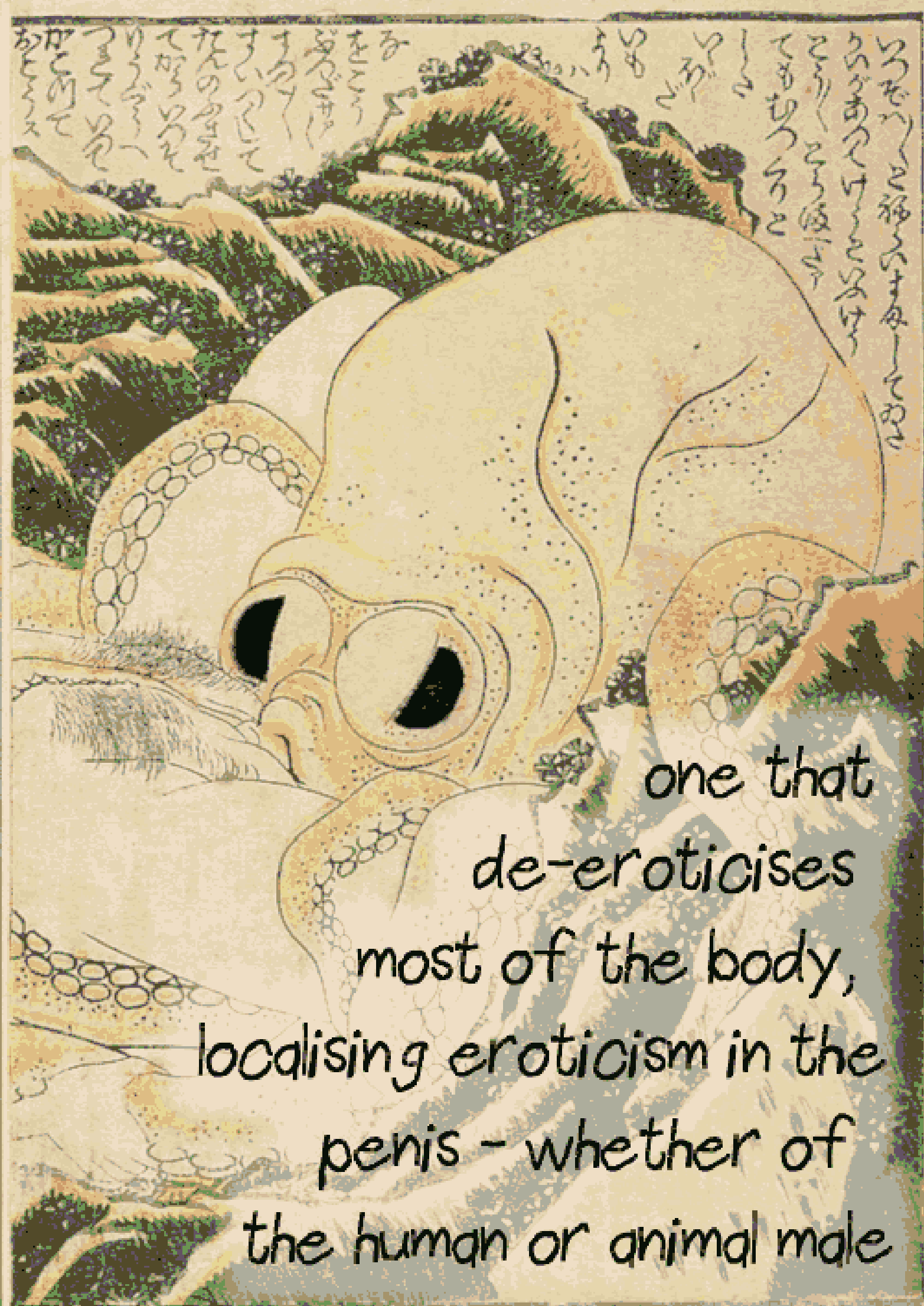
**OPPOSITION TO SEXUAL
VIOLENCE AGAINST OTHER
ANIMALS HAS LONG BEEN**



**LOCATED IN THE INTER-
SPECIES PART RATHER
THAN THE SEXUAL
VIOLENCE ITSELF**

the debates about beastiality
have too often assumed
a phallic model of
sexuality





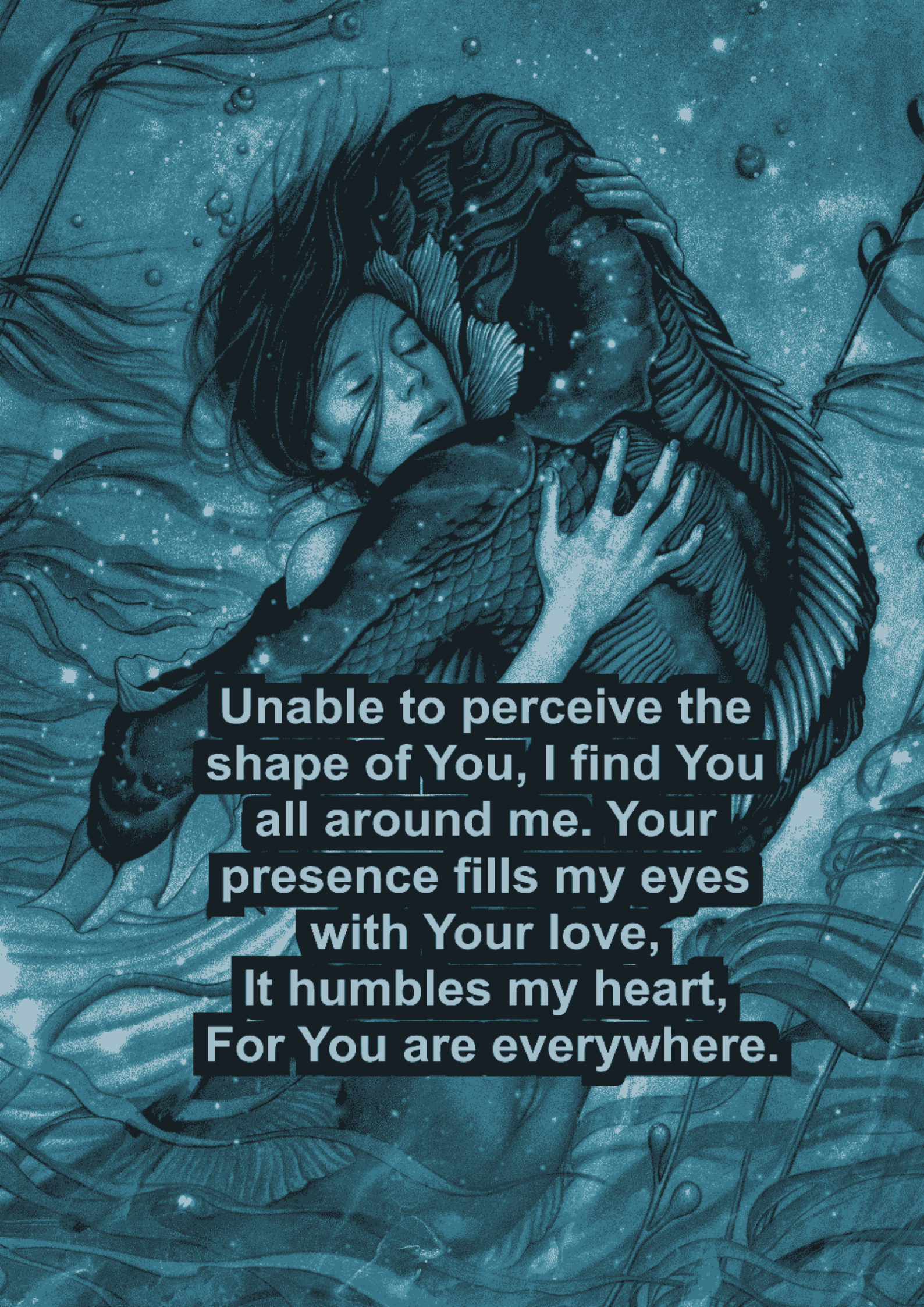
one that
de-eroticises
most of the body,
localising eroticism in the
penis - whether of
the human or animal male

Yet, Miletski's own survey gives evidence that some women—not only men and not in any relation to men—fantasize about having sex with animals as well as about watching other people being involved in such activities (2002, p. 170). Women can be interested in animals as animals, and their desire is neither a form of substitution for a human male lover, nor based on the heterosexual model. The following confession by a female zoophile offers a glimpse at this:

I wrote my first (innocuous and innocent as it was) zoo story when I was seven—the girl married her dog in the end. Long before I understood sex, sexuality, morality, or zoophilia, I understood that I had a deep love for animals, a bond that was undeniable—especially for dogs. I don't believe I 'chose' this lifestyle. It is just a part of who and what I am—one part of many. It is natural, consensual, satisfying, and overwhelmingly loving. My dogs are happy—I am happy. My relationships with my dogs add a dimension to my life that would be an aching void without them—they do not, however, replace my relationships (sexual or otherwise) with human beings. My dogs do not understand holidays, movies, books, or the other hobbies I share with human partners and friends. They do not understand music or candlelight or flowers. However, they are never away from me. They comfort me. We play games and enjoy sunny days. We love car rides with the windows down, take long walks, and just snuggle happily and contentedly against one another. The relationships (human and zoophile) are complementary. Both add important dimensions to my life and allow me to care/love in return in different ways. Neither my relationships with humans or animals depends on sex, but both can be enhanced by it. Sex is merely an expression of love—and that's the bottom line. I love them. (in Miletski 2002, p. 194)

11. *Female Voyeur*

Among the reasons for the popularity of the pornography and cinematography that deal with the theme of the voyeur are the fact that it is spread by bull, by hand, by woman, and others. (Dekker 2005, p. 6) Simply put, the voyeur is "9000 percent New York City, the city that the world has happened to look at, women and school bodies, either in sexual or nonsexual ways, the possibility displayed of an object of the male gaze. The voyeur enters in expectation of a sexual or libidinal perspective



**Unable to perceive the
shape of You, I find You
all around me. Your
presence fills my eyes
with Your love,
It humbles my heart,
For You are everywhere.**

MAN OR BEAR.

It had become something she was doing to herself.

“Oh bear,” she said, rubbing his neck. She got up and took her clothes off because she was hot. She lay down on the far side of the bear, away from the fire, and a little away from him and began in her desolation to make love to herself.

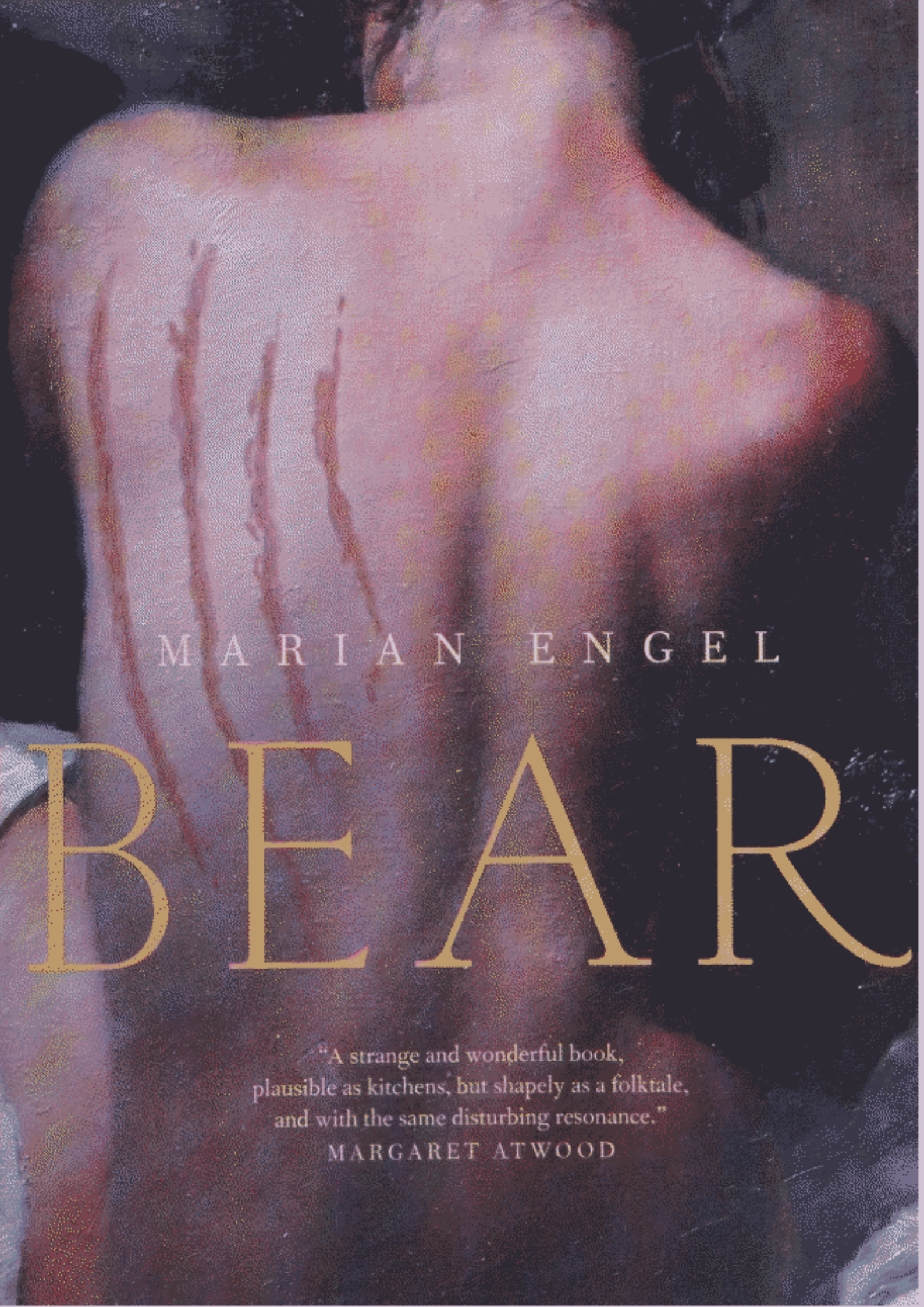
The bear roused himself from his somnolence, shifted and turned. He put out his moily tongue. It was fat, and, as the Cyclopaedia says, vertically ridged. He began to lick her.

A fat, freckled, pink and black tongue. It licked. It rasped, to a degree. It probed. It felt very warm and good and strange. What the hell did Byron do with his bear? she wondered.

He licked. He probed. She might have been a flea he was searching for. He licked her nipples stiff and scoured her navel. With little nickerings she moved him south.

She swung her hips and made it easy for him.

“Bear, bear,” she whispered, playing with his ears. The tongue that was muscular but also capable of lengthening itself like an eel found all her secret places. And like no human being she had ever known it persevered in her pleasure. When she came, she whimpered, and the bear licked away her tears.

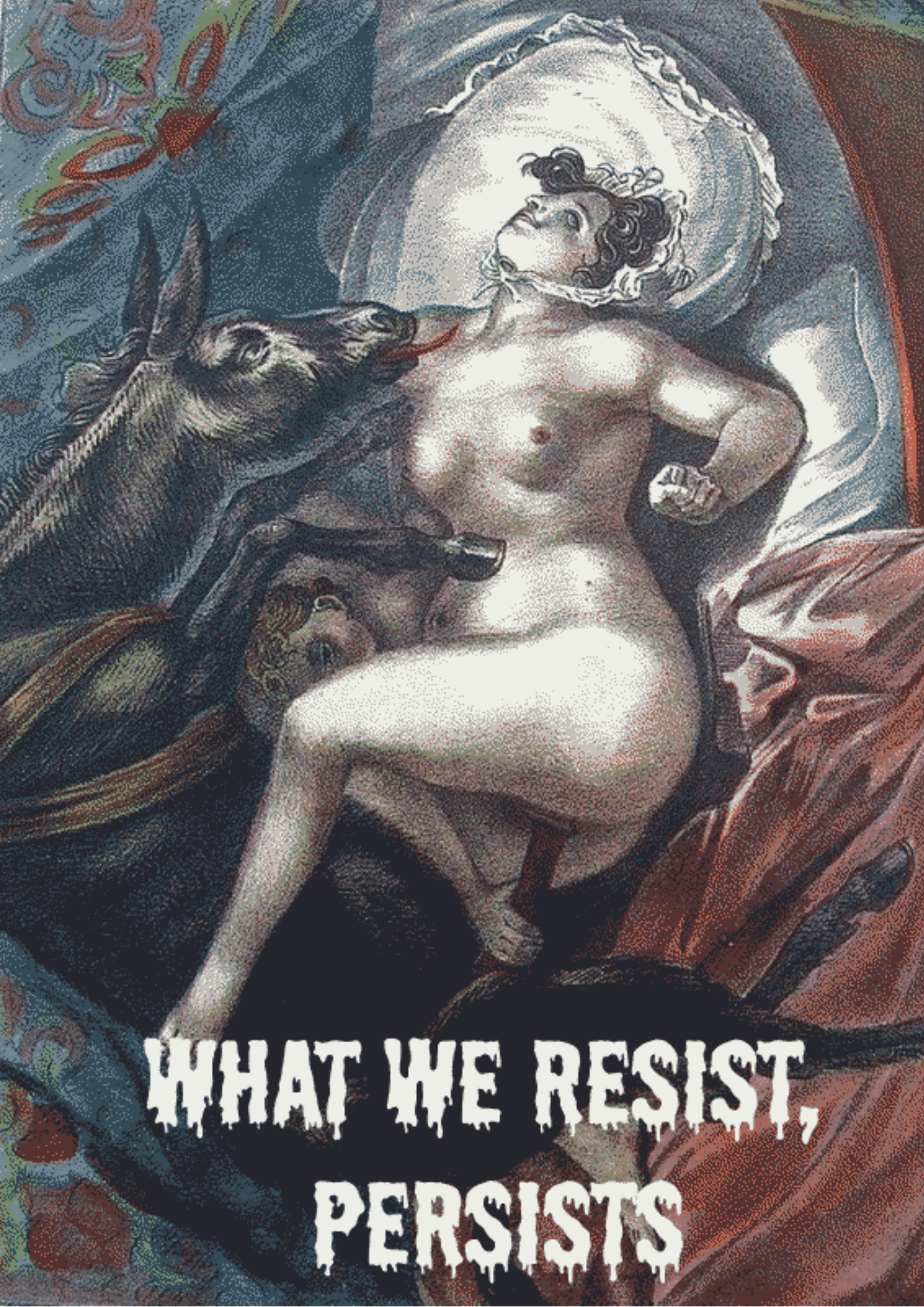
The background of the entire cover is a painting of a person's back, seen from behind. The skin is a pale, pinkish-white color. There are several vertical, dark, scratch-like marks running down the spine and across the shoulder blades. The lighting is dramatic, with strong highlights and deep shadows, giving it a somber and unsettling feel.

M A R I A N E N G E L

BEAR

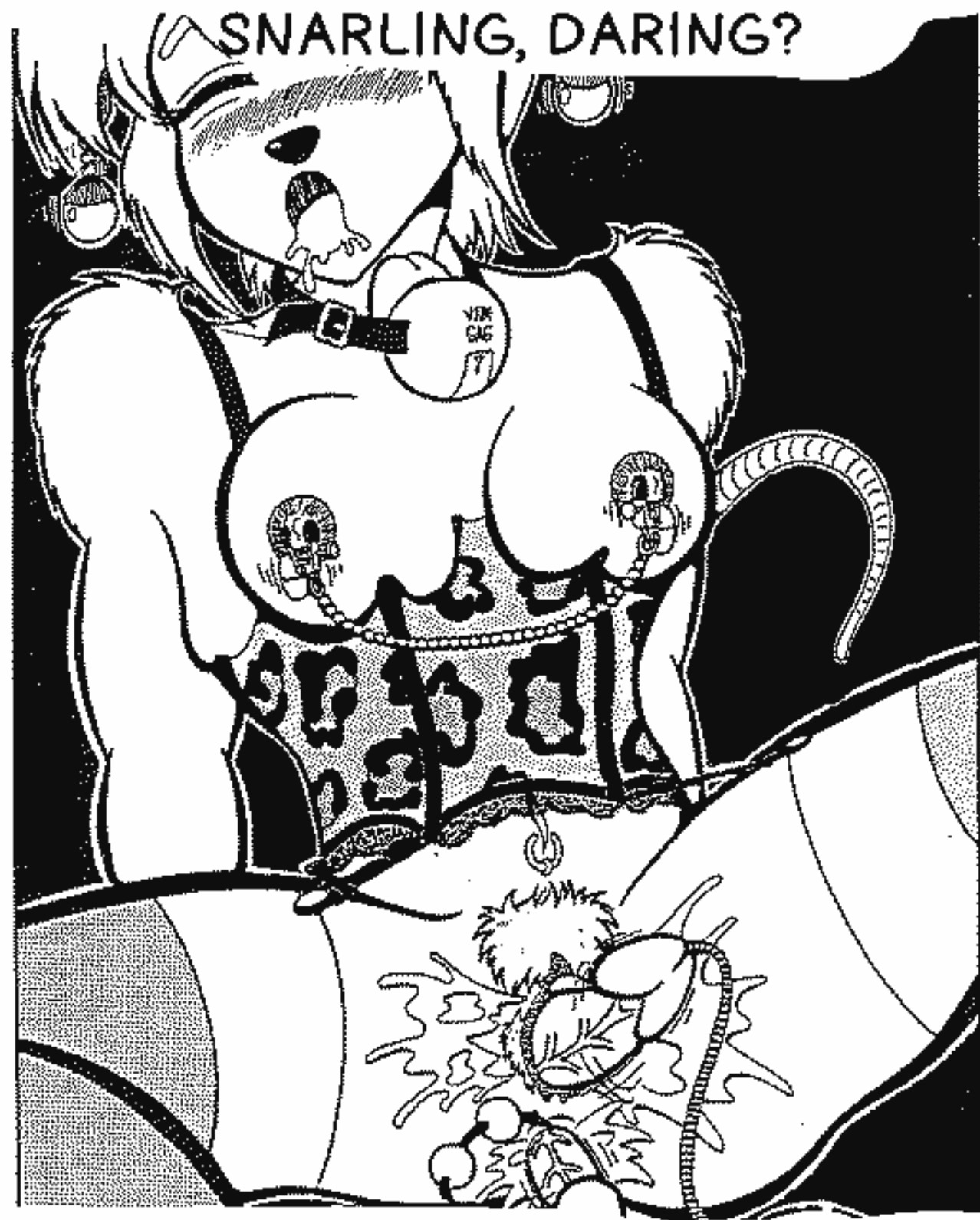
"A strange and wonderful book,
plausible as kitchens, but shapely as a folktale,
and with the same disturbing resonance."

MARGARET ATWOOD



**WHAT WE RESIST,
PERSISTS**

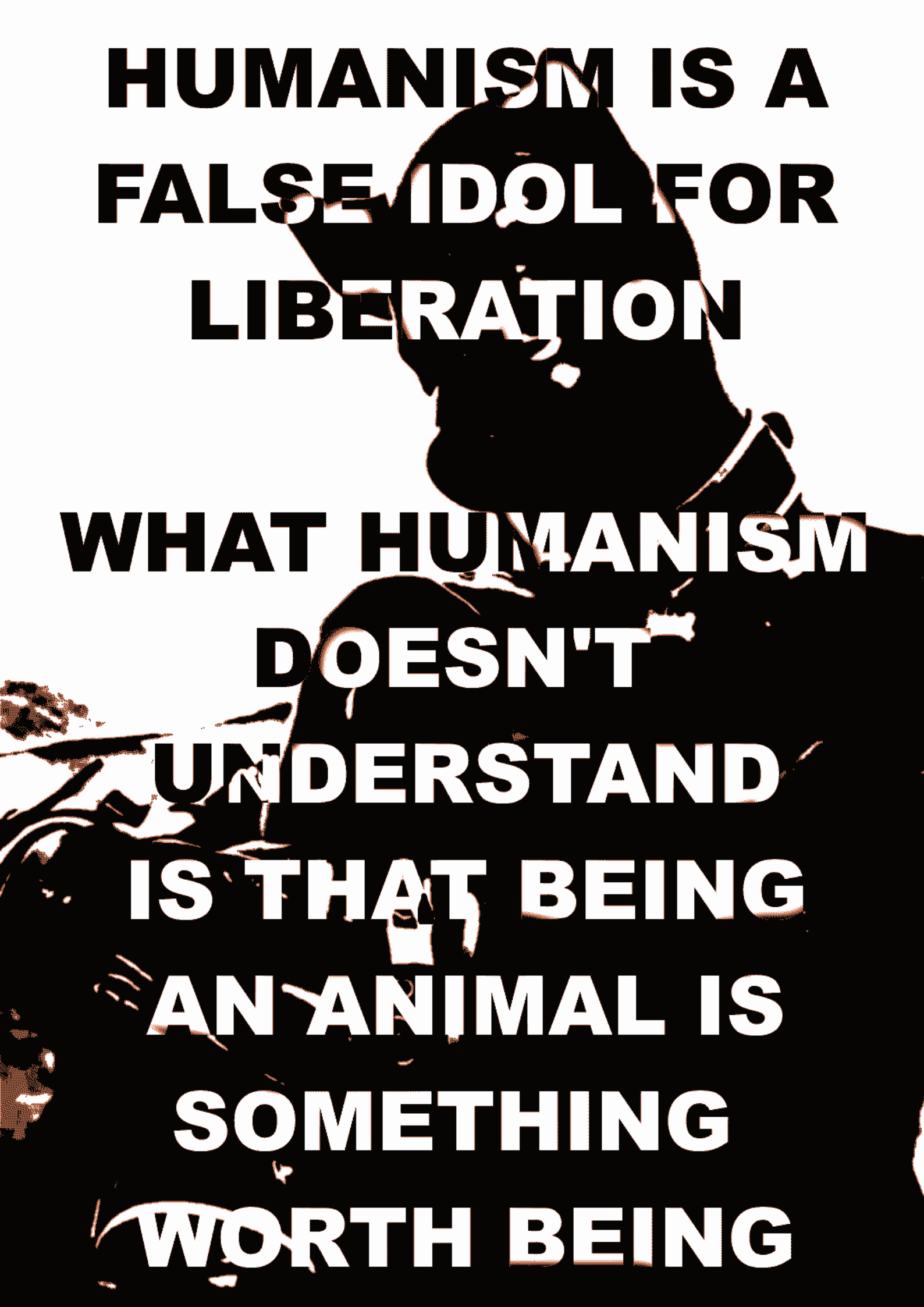
AND WHAT OF OUR DESIRES TO
BE ANIMAL? TO BE QUIET, FERAL,
MUDDY, LOYAL, PLEASURE-SEEKING,
SNARLING, DARING?



TO COME INTO OUR ANIMAL BODIES
OFFERS A DISSOLUTION
OF OUR HUMANITY



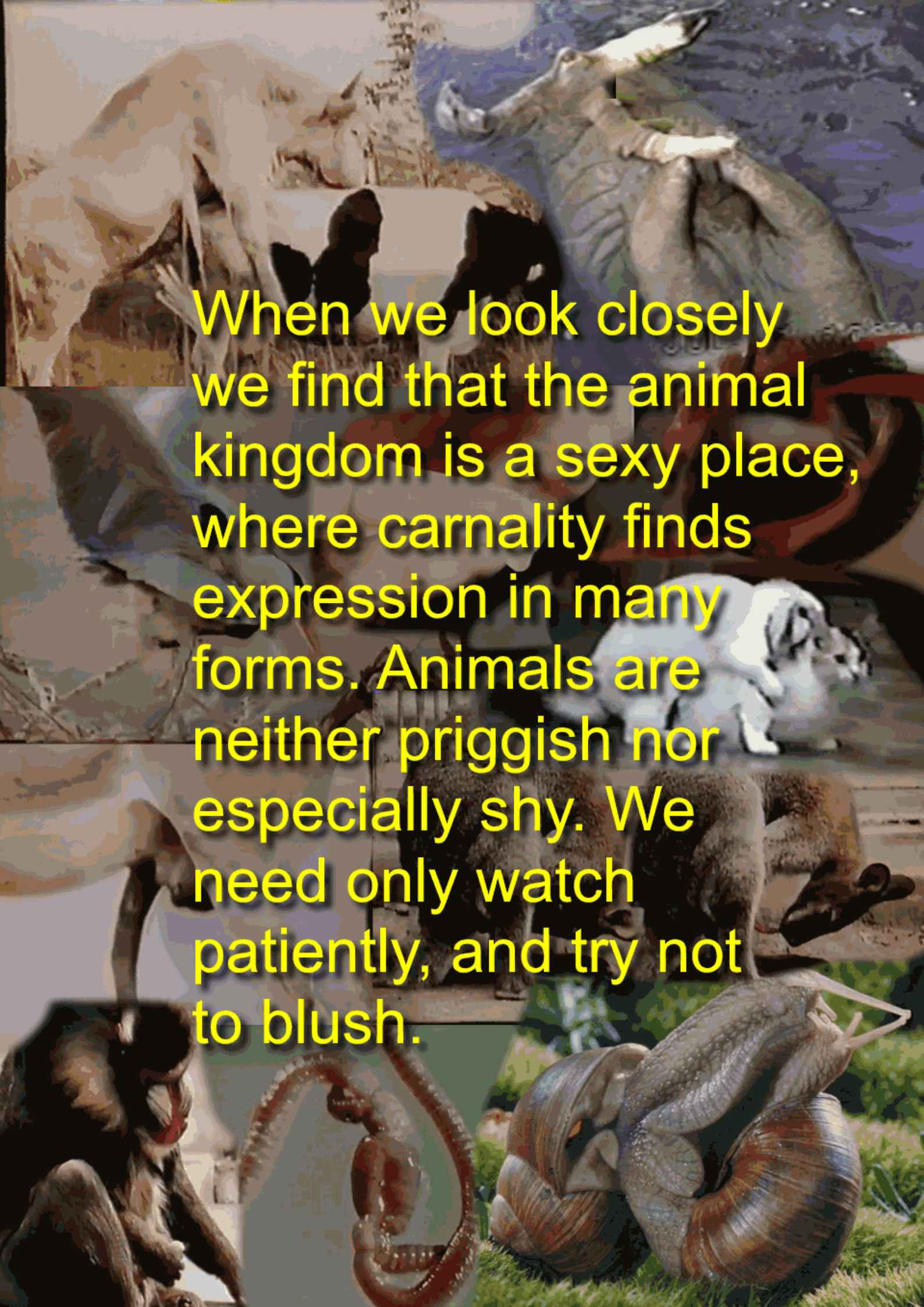




**HUMANISM IS A
FALSE IDOL FOR
LIBERATION**

**WHAT HUMANISM
DOESN'T
UNDERSTAND
IS THAT BEING
AN ANIMAL IS
SOMETHING
WORTH BEING**

THERE ARE GOING TO BE TIMES
IN MOST OF OUR LIVES WHEN
WE HAVE SEXUAL OR EROTIC
FEELINGS TOWARDS SOMEBODY
WE SHOULDN'T ACT ON THEM
WITH, AND WE'RE WORRIED
THAT THE IDEA OF SEXUAL
BOUNDARIES IS BEING ERASED
FROM PEOPLE'S MINDS. WE ARE
ESSENTIALLY BEING SENT THE
MESSAGE "WE DON'T NEED
SEXUAL BEOUNDARIES BECAUSE
THE REST OF US, WE JUST
DON'T WANT TO, WE DON'T
THINK THOUGHTS LIKE THAT,
WE NEVER WANT TO DO
ANYTHING WITH ANYBODY
WHO ISN'T HUMAN."

A collage of various animals. At the top left is a giraffe. To its right is a rhinoceros. Below the giraffe is a lion. In the center is a tiger. At the bottom left is a monkey. In the bottom center is a scorpion. At the bottom right is a snail. The text is overlaid in the center of the collage.

When we look closely
we find that the animal
kingdom is a sexy place,
where carnality finds
expression in many
forms. Animals are
neither priggish nor
especially shy. We
need only watch
patiently, and try not
to blush.

We are all in
the same boat



